

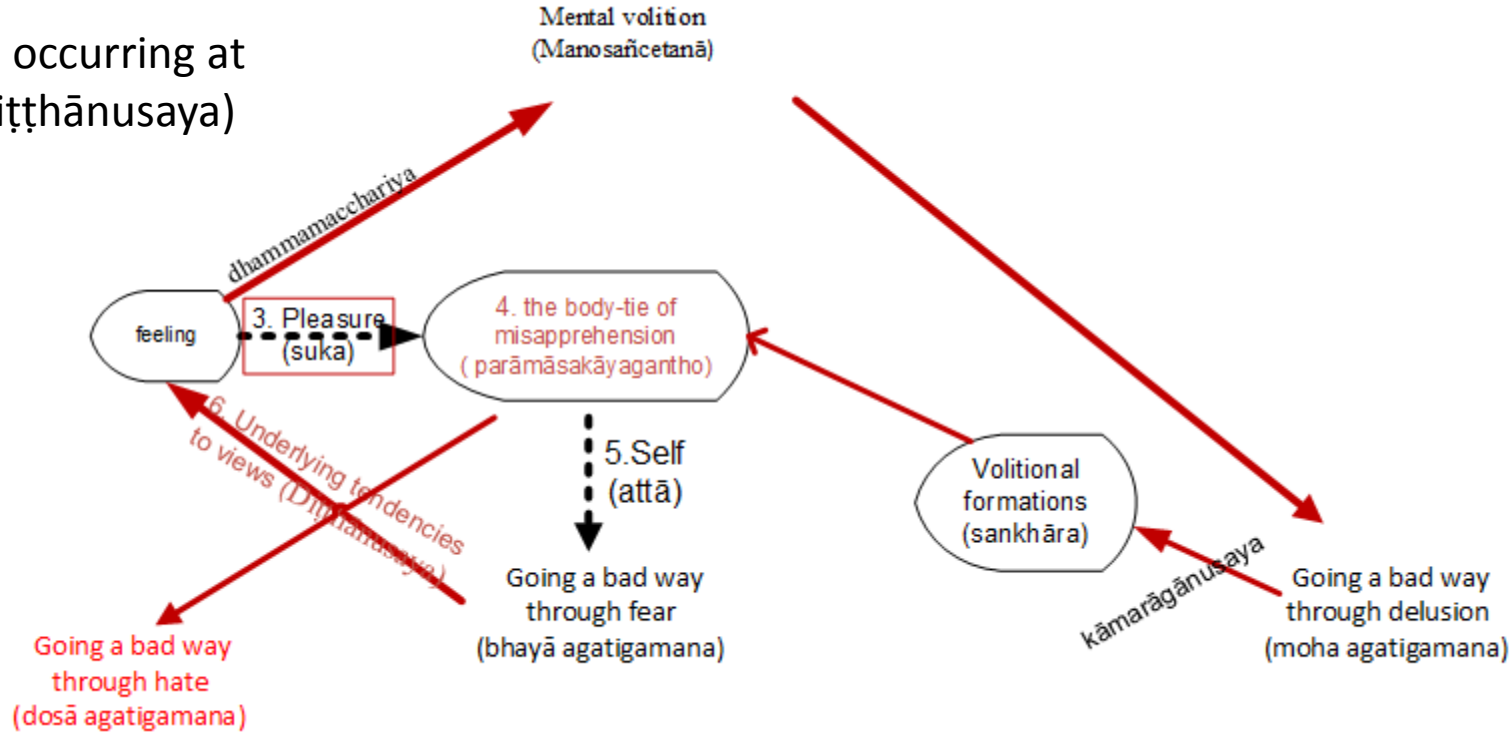
Paṭhamadārukkhandhopamasutta diagrams: Simile of the log - diagrams

My immense gratitude to the great Noble council of
Akanitta brahma realm

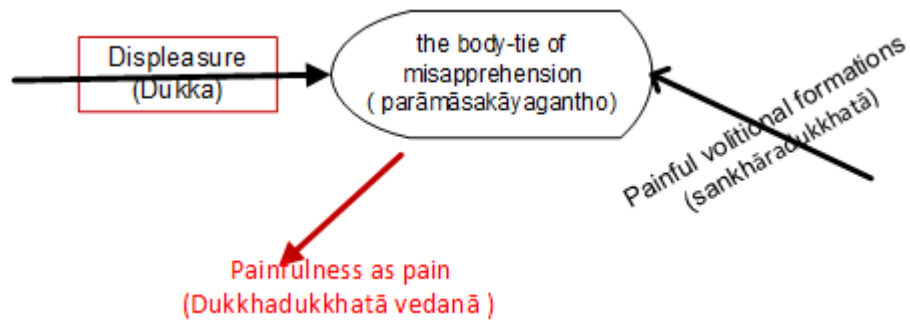
24/03/2014

Near shore - six internal sense bases - channetaṃ ajjhattikānaṃ āyatanānaṃ

Contacts due to the six internal sense bases are occurring at the step of 'underlying tendencies to views' (Diṭṭhānusaya)

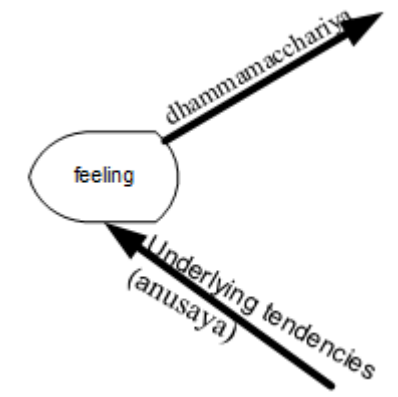


- At the 6th step of the 7th round, after the underlying tendencies to views' (Diṭṭhānusaya), we compare area C (sarasankappa) and (shadow) area 4. We seek delight in former happiness and insist that we want it back. We say that, we do not have it anymore. Thus we have painfulness as pain (dukkhadukkhatā vedanā).



Note: The entering of displeasure feeling and painful volitional formations to misapprehension (parāmāsa) occur at the step 7.

- The meaning of this statement is shown from the diagram on the right. Sankhāra generated the feeling and we are driven by that feeling

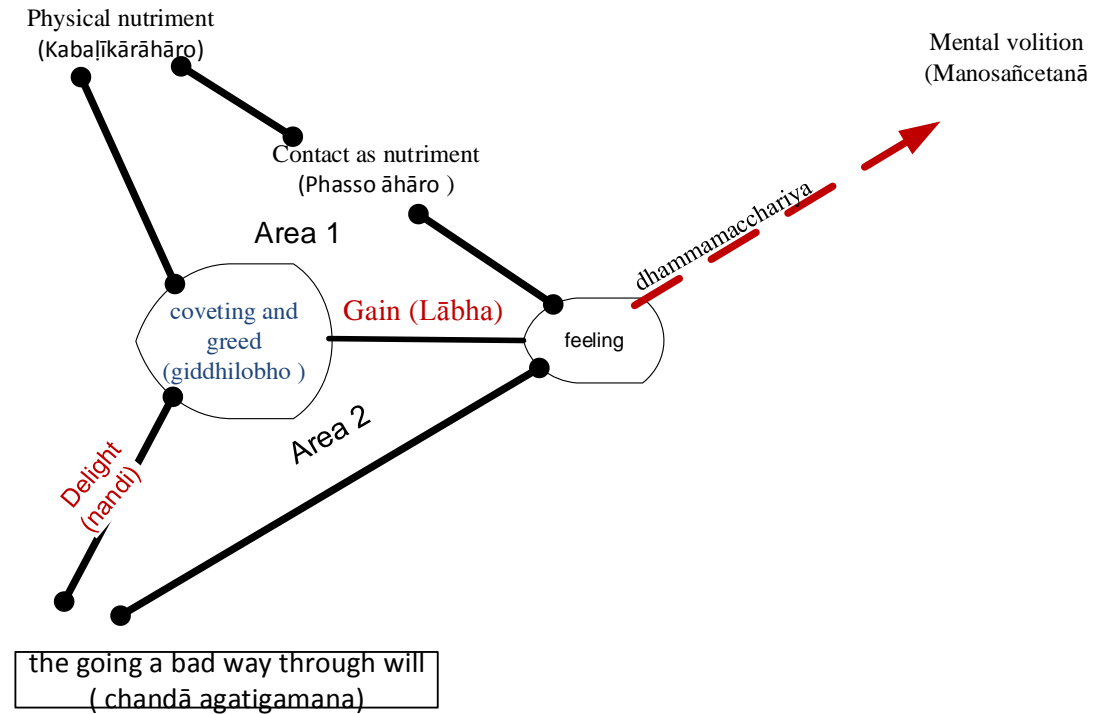


To understand the rest of the discourse, let us look at the bases of power (iddhipāda).

We have discussed threefold effort in Vīmaṃsiddhipāda

- 1) Effort for not having form contact (rūpaphassa)
- 2) Effort for not regarding perception (saññā) as mine
- 3) Effort for not regarding volitional formations (saṅkhāra) as mine

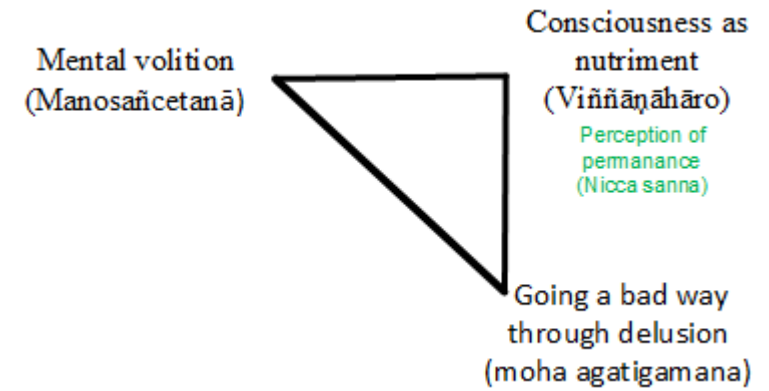
- i) The first effort leads to non-greed.
- Recall slide 10 of Kalahavivadasutta 2.
 - We cannot maintain the existence (bhava) by spinning with whatever method we desire.
 - More and more we spin, we will have more and more ageing, so the gap between area 2 and the area of ‘memories and intentions’ (sarasaṅkappa) will increase.



- ii) The second effort leads to non-hate.
- See the previous slide (slide 2)

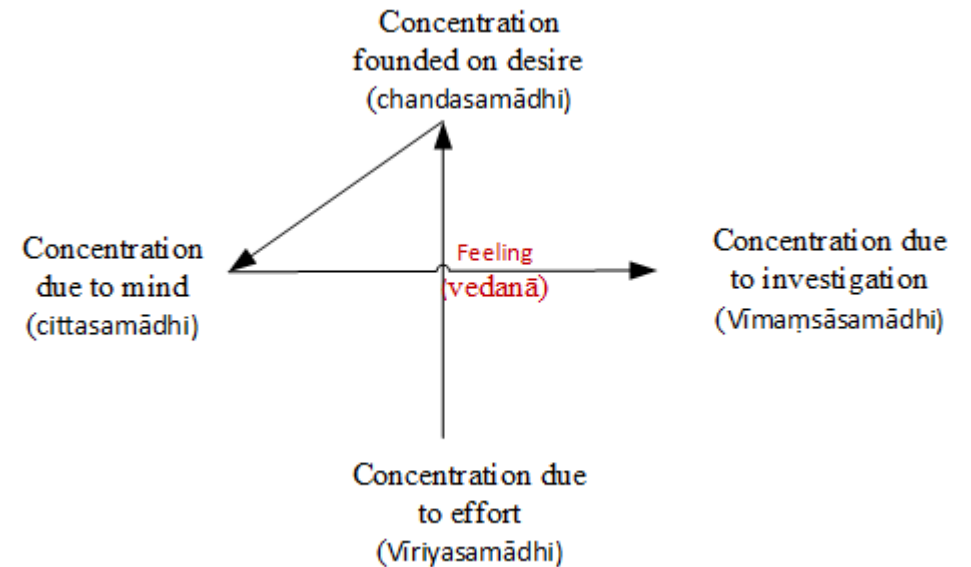
iii) The third effort leads to non-delusion.

- Effort for not regarding volitional formations (saṅkhāra) as mine leads to non-establishment of consciousness.
- If the consciousness gets established then that will lead to the arising of perception of permanence.



These three efforts generate the desire (chanda) for nibbana

- In between, effort and desire we have the feeling.
- The basis of power (Iddhipāda) due to chanda (desire) arises if we are not reacting to the feeling.

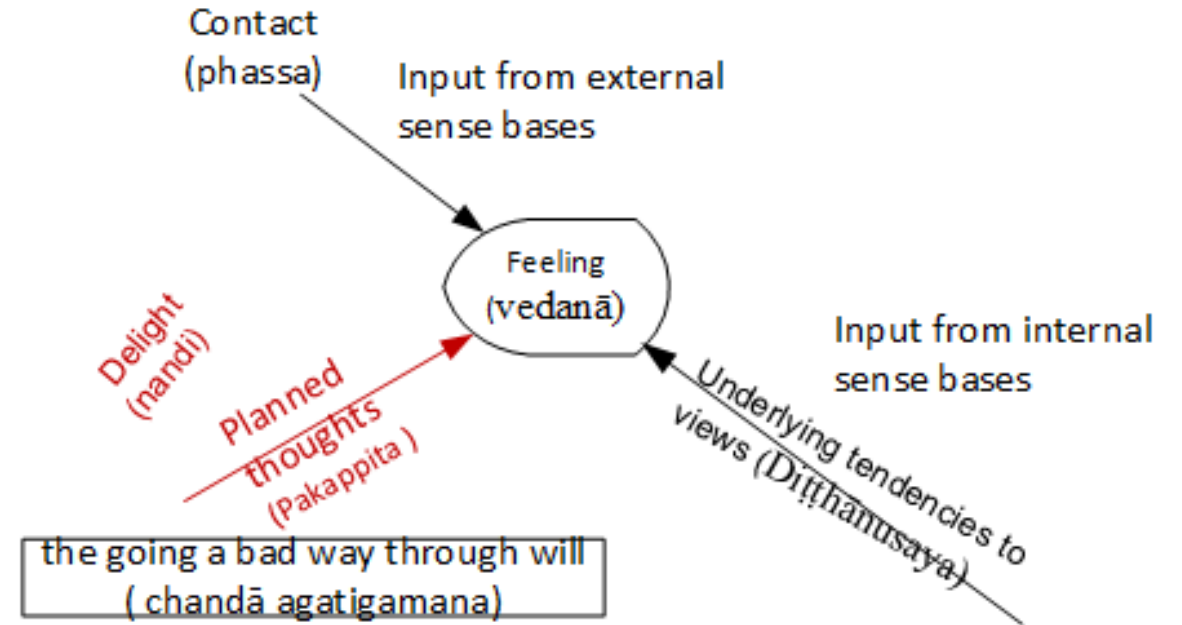


Can we stop the process due to the six internal sense bases and the six external bases by the two basis of power (Iddhipāda) due to effort (viriya) and desire (chanda)?

We have a third input path for generating the feeling (marked in red).

- Delight (nandi) has been generated due to the lust for thought (sankappa rāga).
- We generate feelings by coming through this agreeable, enticing path as we cling to those thoughts (citta)

We need to use **basis of power due to mind (citta iddhipāda)** to stop this path and this is the stopping of 'sinking in the middle' - passion & delight (nandīrāga)



We need to use **basis of power due to investigation (vīmaṃsa iddhipāda)** to get rid of conceit (māna) for volitional formations.

This is the stopping of 'Being washed up on high ground' - conceit, 'I am' (asmimāna).

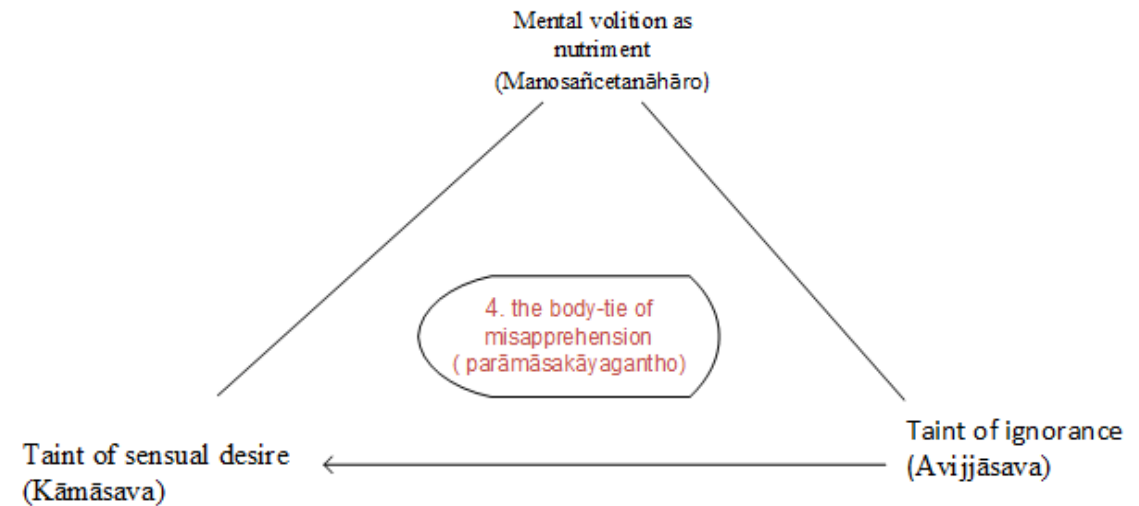
Being prudent this way with having the four basis of power (Cattāro iddhipādā), one would develop four ideas that deal with pleasure (cattāro sukhabhāgiyā dhammā)

- 1) Restraint of faculties (indriyasamvaro) – To stop getting caught by human beings
- 2) Four basis of power (Cattāro iddhipādā) – To get rid of the effect of holding the future (existence – bhava) due to ‘virtue-and-duty clinging’ (sīlabbatupādāna)- To stop getting caught by non-human beings.
- 3) Seven factors of enlightenment (bojjhaṅga) – To get rid of hindrances – To stop getting caught in whirlpool.
- 4) Relinquishment of all (sabbanissagga) – To get rid of evil character, impure and suspect behaviour etc. - To stop become rotten inside.

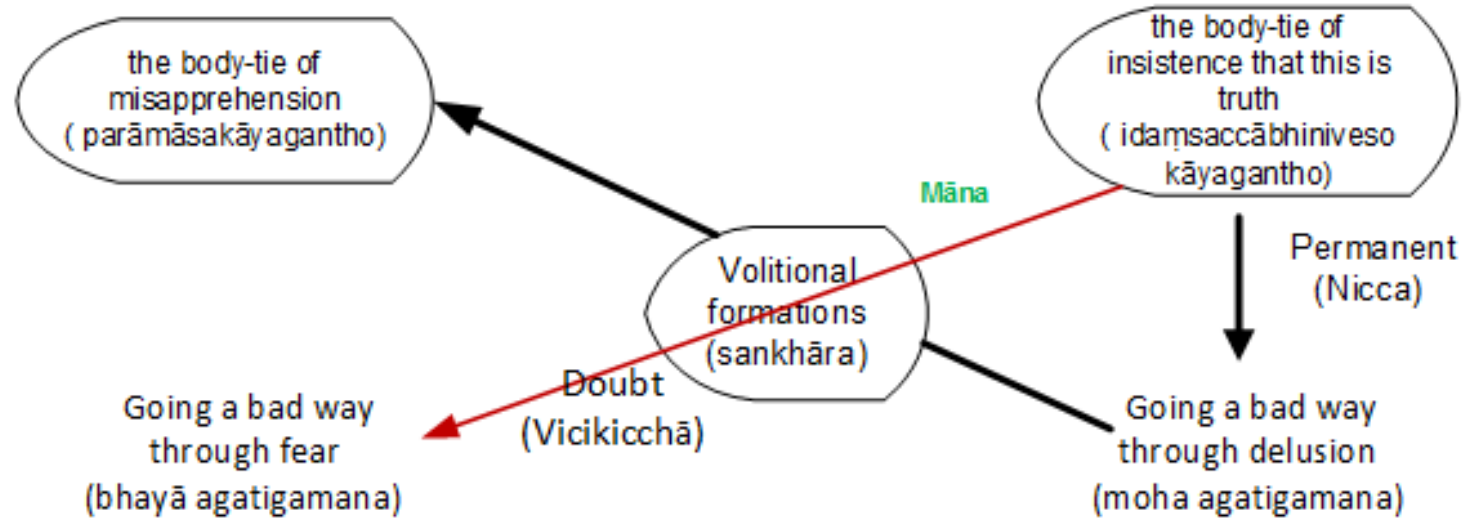
Examining the point 2 further - Stop getting caught by non-human beings

- We know that we hold the future after the duty-and-virtue clinging (sīlabbatupādāna). Here we are stopping post consequences after holding the future due to duty and virtue clinging.
- Example, we first spin a wheel and now we are not spinning the wheel but it spins and we like it. Likewise, thoughts are flowing.

- When one has used something for a long time, his/her mind would go in the usual path very quickly without much thinking.
- In the same way, the mind goes from taint of ignorance (Avijjāsava) to taint of sensual desire (Kāmāsava) by passing the middle steps (skip steps 3 to 6) and we generate feeling via the third input path – planned thoughts – Pakappita [pp. of **pakappeti**]
- “Bhikkhus, what one intends, and what one plans, and whatever one has tendency towards this becomes a steadying-point for consciousness. “Yañca, bhikkhave, ceteti yañca **pakappeti** yañca anuseti, ārammaṇametaṃ hoti viññāṇassa ṭhitiyā. (SN – Nidanavagga – Cetana)
- These three paths have to be stopped and that is why it is stated in tipitaka as Four basis of power (Cattāro iddhipādā).



Examining the point 4 further - Relinquishment of all (sabbanissagga)



Having known the arising and passing away phenomena of volitional formations, one needs to get rid of the attachment to volitional formations.

- Feeling (vedana) is painful (duka) while volitional formations (sankhāra), in comparison, are pleasurable (suka).
- Now, think about the attainment to the stage of Arahantship of Venerable Sāriputta and Mahāmoggallāna in terms of profitable directions (Patipadā).